1: Federal W-5 (no date) 1986
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Georgia

757 We asked about roots.

"I dohn believe in them things," asserted "Stick Daddy." "I dohn believe in nuthin like that. It's too dangerous. But
787 I do believe in some signs. Yuh watch em and yuh'll see that they dohn nevuh fail. If somebody borruh salt frum yuh, 'tis not wise tuh accept it back; 'twill cause trouble. If yuh throw out stove an chimney cleanin aftuh sundown, 'tis sho death."

115 Fred Jones,* a tall Negro of nearly eighty, with brown
754 complexion and piercing eyes, sternly forbade us to discuss conjure.

754 "Dohn yuh know," fearfully, "dat yuh might bring trouble on yuhsef? Das ting ain nobody ought tuh mess wid."

"How do you know that?"

"Ain no mattuh how come I knows. I seen it. I seen pusson wid duh powuh tuh tun hesef intuh any shape he got a mine tuh.[68] Dey kin cause yuh plenty trouble an duh only ting kin sabe yuh is tuh git tuh a root man on time." [6, 48]

Our surprise and interest drew him in spite of his fears to speak in a low voice of several instances where he had seen conjure working.

"Deah wuz a man wid duh powuh.[48] He draw a ring roun anudduh man an dat man couldn git out dat ring till duh root man come an wave tuh um. Den deah wuz a uhmun done up so bad by somebody dat ants wuz crawlin out tru
• [828] uh skin.[56] Wenebuh a pusson go crazy, wut is dat but cunjuh? [15]

"I dohn lak tuh talk bout muhsef, but I caahn nebuh fuhgit duh time I hab a dose put on me by a uhmun uh didn lak. I wuz a good frien ub uh huzbun an she didn lak fuh us tuh go out tuhgedduh; so she tole me not tuh come tuh uh house no mo. I ain pay no tention. Well, suh, duh nex night soon as uh laid down, uh feel muhsef swoon. Ebry night it happen. Dis ting keep up till uh git sick. I couldn eat an jis

* *Fred Jones, 607 West Congress Street.*

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APPENDIX E

Gullah Folkways

Because they occupied a position of servitude, the Gullahs had to accept outwardly, points of view, customs, and beliefs to which they were exposed by the dominant society. Nevertheless, through sublety and secretiveness they were able to retain some of their previously held beliefs and practices. After slavery, the Gullahs were occasionally willing to share some of their beliefs, customs, and "superstitions" with those readily identifiable as friends, or with those who would not censure the Gullahs for their ways of thinking. Thus a wealth of information about Gullah culture was collected from various sources, but particularly by WPA workers. The following information related to Gullah folk religion and supernatural beliefs provides a mere sample of the material. Unless otherwise stated, this information on Gullah folk beliefs was taken from the WPA files at the South Carolina Library, University of South Carolina, Columbia. Although more research is needed in this area, it was nevertheless possible to trace some of these beliefs to African origins.

Folk Beliefs

Spirits show themselves to babies more often than to grown people. When babies smile or cry out in their sleep, it is because some spirit is amusing or troubling them.

If there is a baby in a house of death, pass the baby over the coffin. This will prevent the spirit from returning to trouble the baby.

People born with a caul or veil over their faces are supposed to have strange powers, to foretell the future, see spirits, etc.[a]

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754 least in the usual sense of the word. The blacks generally speak about
754 "hags"—beings who have all the powers ascribed to witches and a great
774 deal more. A hag is the disembodied spirit of an old woman who practices witchcraft. She is able to slip off her skin at night and roam about, under the earth, on the earth or above the earth, without anyone being able to see her. A person without skin is always invisible, but it is possible to feel them.

When darkness sets in, the hag who has been in the body during daylight hours, frees herself from the flesh, and proceeds to pursue her dread calling—that of "riding" persons against whom she has spite, or plaguing individuals she has been paid to worry. She is able to slip through the smallest cracks of your house while you sleep. She deposits her skin in the chimney corner. On your back, she pummels you to exhaustion, then sucks your blood. Upon leaving, she cries, "Kin, Kin, you know me," until the skin has fitted itself to the hag's body.

Anybody with common sense knows when he is being ridden by a hag.
• [828] First he will have unpleasant dreams and every night they become more alarming. Insomnia is a sure sign, as is worrying at night. If the hag is not called off the person will lose his mind.

A hag will ride your enemy for a small pittance.[4]

Supernatural Beliefs

77 "The Negroes who live down on the salt in the Sea Island region of South Carolina are firm believers in a motley variety of supernatural beings. To them the earth is filled with ghosts, plat-eyes, boo-daddies, boo-hags, drolls and spirit animals. Only the educated Negroes who have
[369] contact with the big cities of America deny the existence of these outer-world creatures. The rest of the Sea Island blacks are steeped in the same superstitions that their forefathers held in Africa."

795 *Ghosts*—A ghost is very real thing to the Negroes of Edisto and Wadmalaw Islands. A ghost, the materialized body of one who is dead, may be said to have the same dignity as a human being as far as its existence is concerned. The Gullahs say that they know exactly where ghosts could